Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE xii. 57.

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RELIGIOUS MISCELLANY.

NEW YEAR'S MORNING.

The Monthly Repository for last January contains under the above title an article so appropriate to the day of our present publication, and of such convenient length, that we tranfer it to the columns of the Register.

To him who, in some degree, knows himself, and has learned to compare his poor attempts at obedience to the divine law, with that unerring obedience of instinct which characterises the inferior orders of creation, human life must sometimes afford a prospect calculated to make the timid soul start back with affright at the thoughts of those many deviations from the path of duty, which may possibly disgrace it in the remaining part of his earthly career. Take up the Christian Directory when and where you will, and look at life at what period you may; it is a mysterious, an awful gift to every human being. The spirit shrinks before its responsibilities, dreading to have been entrusted, in vain, with time, with talents, with sympathies, with affections, with bonds of b.otherhood, with all those beautiful outward symbols of divine power and love, which find in the human soul a faculty fitted to understand and apply them, with "the glorious gospel of the blessed God;" with the promise of answers to our prayers, and grace to help in every time of need. Who that takes into his contemplations but the half of these blessings, nay, only any one of them, but does not feel that it is a solemn thing to BE, and be one of those creatures, high in endowment and rich in expectation, gifted beyond all power of human calculation, who may yet pervert the glorious and kind arrangements of the Deity to the lowest purposes, love darkness rather than light, and not only forego happiness and honors beyond the reach of our conception, but turn the very instruments of good into just reasons for his own condemnation? And who, when lifting up the warning voice to other men, has not sometimes experienced the sickening thought of possible or deeper failure in himself? He turns from such surveys

"A sadder, yet a wiser man."

He learns more, in a few minutes, from such a view of the responsibilities of human life, than from all the written or spoken wisdom of other men; and may, if he pleases, dispense more of the true doctrine of Christ in such an hour, than the critical scholar can confer on the world through years of varied labors, for then it is that just measure is taken of human strength and weakness. The grand object of living stands out in bold relief, and the coming years

"Do take a sober coloring from the eye
That hath kept watch o'er man's mortality."

The dawning of a New-Year's Day is one of those periods when, if ever, the spirit may be supposed to be awake to contemplations like these. We open our eyes upon a world which looks indeed just as it did yesterday, but to our *minds* it cannot seem the same. Last night, we think, another of those rolling years which swell the grand account between the world and its Creator was completed. The balance of last year's good and evil was struck. We, too, a portion of God's family, with our own responsibilities to him and to our fellow-creatures, have, each in his individual capacity, fulfilled one more of those portions of time allotted to us for the work he has given us to do. We look behind and before. Either way there are unperishing things. Our memory may trace out many actual delusions in our past pursuits, but, let them have been as empty and unsubstantial in reality as possible, still their traces on the character may be deep and permanent. Though the friends we have loved may be gone from us like a cloud, and experience has taught us that riches take to themselves wings and fly away; though the grand and beautiful of nature or art may have been given to our eyes but for a few hours, yet the feeling has been awakened, the lesson learnt, the memory stored. And again, though the immediate ill effects of many of our faults may have been done away, yet some of the spiritual evil probably remains deep in our hearts. Habits have been contracted which must be broken through,—a weary work for the coming year. Happy for us, if, even from these bitter roots, we learn to extract some nourishment for our better nature, some lesson of self-denial, some fresh convictions of the infinite value of an Everlasting Friend and a Comforter, who can neither be unfaithful nor weary.

But we look too at the less humiliating sources, from which good has come to us. Kind arrangements of Providence have often rendered duty sweet in all its stages. There have been visitings of cheerful thoughts, sights of childish happiness and peaceful old age; we have had the ever-varying aspects of nature, the view of all that fair progeny which deck our gardens or blossom in our hedgerows, constantly directing our hearts into the love of him who made them all so beautiful. We have had some pleasant associations with our earthly houses of prayer, some seasons of comfort in approaching the memorials of our Saviour's love, and more than all, if we have duly sought them,

"Some source of consolation from above,
Secret refreshings, that repaired our strength,
And fainting spirits upheld."

These and a thousand other influences have been poured out upon us from the fountains of mercy and love. We have had them at morning dawn and evening close. How touching is the remembrance of them! How dreadful the thought of standing in a world so rich in mementos of its Creator, unrebuked, and unimproved! Well may we bow down our heads in the dust and say, "From all blindness and hardness of heart, God, in his mercy, deliver us!"

But, during this portion of life, we have not been merely acted upon; we have been giving out, as well as receiving influence, through the year that is past. No action of ours has been totally unconnected with the world in which we live; and if we cannot press the ground with our feet without producing some impression upon it, nor move, nor speak, without putting in action the element in which we breathe, far less are our operations upon the immaterial part of creation to be disregarded. Much of the influence we exert over others is indeed direct and designed; but by far the most important part of our agency is that which is less obvious, but constant in its operations. It is by means of this almost imperceptible stream of influence, that we may notice the gradual wearing down of a good habit or a once sturdy principle in a family or a nation, the adoption of bad fashions or worldly maxims, a lowering of the standard of morality, a substitution of popular for conscientious judgments; and by it we may also, though, alas! more rarely, see brighter views and kindlier feelings springing up around us; sometimes, but yet more rarely still, a kind of excellence is produced, better than that to which mere imitation of a fellow-creature would ever lead, better than that which is founded on the mere desire to communicate or receive present happiness, a desire to be faithful and true servants to God in every thing. Here, then, is another ground for self-examination. Has our secret influence, the best, the most effectual sort of influence, been of a salutary kind? "Would you wish to be loved by your fellow-creature?" said one of the best and purest philanthropists that ever lived. "Begin then by loving *him*." Would you have your friends reformed? Reform yourself. Would you inculcate religious duties? Be religious. But, alas! seldom as it is that duty has not the homage of the tongue, her best praises do not often come up before us in the loud, consenting, unequivocal language of the heart and life. Happy for us, if conscience condemn us not in that which she alloweth!

In pointing out thoughts like these as the natural result of meditation at this season of the year, let it not be supposed that we consider them as less incumbent at other times, or wish to countenance that artificial, periodical devotion, which gathers together for a few special seasons the solemn impressions, which ought rather to be distributed over our whole lives. In fact, with the close of every day the circle of a year is completed, and the natural divisions of time seem to point out to us, incomparably better than any others, the most appropriate periods for reflection and preparation for the labors of life. It is when the curtain of night falls over the outward creation, and the mind feels its need of repose, that God himself seems to have marked out an hour for balancing our great account with *him*, "an hour," says Sir Thomas Brown, "so like death, that I dare not trust it without my prayers and an half adieu to the world." And again, when the cheerful sun uprises, and creation is bathed in a new flood of living light, when thoughts of the day's duties or pleasures come pouring upon us, it would seem no easy task to escape from the influences of those hours, prompting us to thankfulness and prayer, did not memory bring us the sad records of insensibility to many a warning of these impressive monitors.

But all the past is nothing, if it be not for the improvement of the present. We commenced with the more dispiriting view of human infirmity, let us finish with the better thought of Almighty power. We begun in weakness, let us end in strength. To fix our contemplations on good rather than evil, one would think were an easy task; but experience proves that it is far harder than we suppose. Yet let us only imagine the state of that man's mind, whose eye is ever turned towards the Fountain of Good, whose practical habit it is to believe that God is in every pure and noble emotion of the heart, who in fact believes that God and goodness are one, and how is the darkness of this world cheered, and every outward object enlivened by that most reviving contemplation! On this, then, let us fix our eyes; here let our weariness find repose. The cause of the Creator, the Father, the Friend of all, is bound up with that of human virtue and improvement, and we believe that it is not "in height or depth," or any created thing, to separate them.

PRESBYTERIAN CAMP MEETING.

We insert, from the Cincinnati Gazette, the whole of the letter, to which "A Unitarian brother," whose communication will be found on our second page, refers. We copy it without omission or alteration, because its peculiarities of style are no less clear indications of the genuineness of the document, than is the anxiety, which the writer betrays, lest he should be thought to have spoken too freely, for "a member of the Presbyterian Church."

——— *Ohio, 4th Oct.* 1830.

To the author of the communication signed "B." in the Western Luminary.

SIR:—Although I cannot say that I am with you, decidedly opposed to camp meetings, I can, however, assure you, they have not my hearty approbation. As a member of the Presbyterian Church, I am extremely anxious, that the subject should receive a full, candid, and impartial examination; and I am extremely sorry to observe that those, who are jealous in their favor, manifest a disposition hostile to such an enquiry. Your communication furnishes evidence that I am not misemployed, while I engage in the task of furnishing you with a statement of facts, which occurred at Mr. Bellville's congregation, about ten miles below this place, Montgomery Co. O. permitting you to make what use of them you see proper.

I have not hesitated to give you my name, which, however, you are requested not to make public, unless circumstances shall imperiously require it. My claims to the Christian character are too weak for me to place myself foremost in any of its concerns. That you may, however, be enabled to judge how far you may place confidence in my statements, I refer you to the Rev. Mr. Blythe, who has once been at my house, and to Mr. Clay, with whom I am more particularly acquainted.

The camp meeting commenced, on Thursday, I did not attend until Saturday at noon; upon my arrival, I found ten clergymen, whom I can now remember, and perhaps more were in attendance upon the camp meeting. The reflection which occurred to my mind was, whether, supposing camp meetings are justifiable and necessary, is there a necessity for the attendance of so great a number of clergymen? Are not three or four sufficient? If such necessity does exist, the consequence is, taking this year in the Miami country as an average, at least twenty different congregations, and many of them large, must remain destitute of ordinary public worship from a period of from four to six weeks. That this is a serious evil none will deny; how great is the evil, none can tell.

Arriving at noon on Saturday, there was no regular preaching in the afternoon, but expostulating by different clergymen, with prayer and singing. From the subject matter of the expostulations, I heard that there had been, as I supposed, a return of those who had backslided. From the discourses and appeals made, I was led to understand, and such was the substance and fair interpretation of the language, that many who had once belonged to the church, and who had apostatized, and lived open and abandoned lives, had been brought at that time to see their errors, and the dreadful guilt into which they were plunged, had come forward before the stand, and upon their knees, with tears profusely flowing, confessed their sins before the people and promised reformation. Such a representation, in the manner, I did, and was forced to understand it, was certainly matter of rejoicing. But how great was my surprise, and how was my opinion changed, when I learned upon my return, that these backsliders were no other than members of our churches, of ordinary standing, and that some of them were of the elders of our own church, and unto whom I had been taught to look as our example. I leave you to draw your own conclusions. For my part, had I have been there, although I feel the need of humbling confession as much as any, yet I should have been forced to regard it as an ostentatious display, rather than as the genuine humility of that religion, which a proper zeal, tempered with knowledge, will produce. Many did not feel at liberty to go forward, and from motives perfectly justifiable, and what must have been their feelings to be singled out as an obstinate and stiff-necked herd, which the whole proceedings taken together certainly implied. I confess that to have been urged by some youthful brother of the clergy, to have presented myself before them, and after a force to have made confession unto them, would have excited natural feelings, which I should have been sorry in such a place to have indulged. Do not understand me, as we pass along, while I am writing these circumstances, which to my mind were exceptionable, as saying I found no cause for approbation and rejoicing.

I will now come to the relation of that part of the proceedings, which to my mind was most exceptionable. I may be wrong, and if I am, and have been the means of injuring the cause of religion, however slight, from my limited influence, I pray God to pardon me; but I am sincere. A number of seats were provided immediately in front of the stand, for enquirers, and were denominated "anxious seats." After some two or three different explanations from the stand, a hymn would be sung, during the singing of which, those, upon whose hearts an impression had been made, were urged to come forward, and take their places upon the "anxious seats;" and some in pursuance of the invitation came forward. After the hymn would be concluded, another exhortation; perhaps some clergyman, would rise up and get upon the benches, from the midst of the congregation, towards the back side or out skirts. I am not absolutely certain, but I am confident (from having heard them a greater distance) that the speakers might be heard distinctly from the stand, by the most distant part of the audience. Then another intermitting of speaking, and a second, and third, and fourth time, urgent invitations given to take their places upon the "anxious seats"—to come out and separate themselves—that they might be known. During the singing of these hymns, the persons were not left to exercise their voluntary choice; but when a person was discovered to be seriously affected, persons advanced in years, or their younger acquaintance, went to them, and individually urged and persuaded them to go forward. Sometimes males privately conversing, and pressing their entreaties upon females, and vice versa, until the invitations were closed. Thus far I should be sorry to say I could discover any thing censurable, unless in its tendency. It was matter of holy joy to see sinners coming forward to join themselves with the people of God, and many did come forward.

But I thought I discovered a danger of urgency and haste, which I could not approve of. Perhaps I am wrong,—may God forgive me! The address which was made to those who were on the "anxious seats," was simply that they had but one short duty in order to become Christians, and that was to give up their opposition—to do it now—this moment—that the present moment was the time most precious. They were informed that in a short time, say half an hour, they would be met by the clergy, or some of them, in a tent set apart for that purpose, that they might be prayed, conversed and advised with. What took place there, I cannot say, not being present. But upon the ensuing day forty three of these persons were admitted into the church, and partook of the Lord's supper with us.

Those belonging or residing within the bounds of other churches, were not suffered to remain until their return home, to be examined and admitted by the officers of the churches, with whom they virtually considered themselves as having joined: but the officers of the church of the camp meeting, undertook the performance of this office, and returned them to their homes, clothed with all the rights of membership, and this too, upon the assurance furnished by their Christian conduct and deportment during the period of about twenty hours, one half of which was, or should have been taken up in sleep. Some of those persons I presume, and presume not all had, perhaps led dissolute lives, totally neglecting the study of the word of God—some never baptized.

Now, Sir, I have witnessed so many of the camp meeting conversions among the Methodist, terminate in downright infidelity, that in a few months, and many who like the sow returned to their mire, that such haste and precipitation alarmed me. I sincerely hope in God, that all who were admitted to the church, may be of those who shall be saved. But is such a degree of haste prudent? is it safe? We have no right to refer to the miraculous power of God, displayed upon the day of Pentecost, for an argument. The age of miracles has gone by. In the Congregational church, where I was raised, one month, I believe, of probation is required for admission, after they shall have been propounded publicly before the church and congregation. Some of them were baptized. I have no doubt that some among the number were entirely ignorant of the institution and nature of the ordinance. They were required to testify their assent to the rules and government of our church *so far as they knew what they were.* Had the majority, I presume, of these persons have been overtaken by the mercy of God, (as I hope and pray they may have been to the saving of their souls,) at a Baptist meeting, they would have been Baptists, and so of the Methodists and New Lights. I hope I may not be the cause of doing evil, and for fear have never lisped a thought but to some one or two friends in the church, who think with me; but I cannot think that such precipitate haste is characterized by prudence, and commanded by God's word. What right have we to claim an infallibillity, which the Methodists have not, and every one knows how great an injury has been done by them to the cause of religion in this respect.

I must be brief. With regard to the preaching and exhortations, it was generally good. I will give you a specimen, however, bordering on the line of your feast. A preacher, full of zeal, (that you may have no misapprehension, it was Mr. Graves) arose in the evening in the congregation, and after some grievous exhortation requested a particular interest in their prayers. "He wished it, because he had a father and thirteen brothers, all of whom until recently were unconverted. He was converted when young, and wished to join church—wrote father—no answer—wrote again—no answer—thought to study theology—had a rich brother-in-law, who offered support if he studied law—refused—left them all and went to New York—private history there—came to Ohio—heard of conversion of brother-in-law and two brothers—went home—tried to convert his father—no success—came down to steamboat with him—tried again, and no success—I left never to see him more!!!" I have only given you an outline, much more was said of what this man told him, and this woman, but such was the general tenor of his expostulations.

I could not approve of this, and regard the command of our Saviour to his apostles and their successors that they go into all the world and *preach the Gospel*—far, very far from going about publicly to expose the weaknesses, and sinfulness and stubborn self-will of their fathers and mothers. Suppose the congregation should be called upon to put up a special prayer for all the unconverted fathers and mothers and brothers connected with them, where would they find room for their own solemn and imperious duty? Why not occupy the whole time with a detail of private and particular histories, as well as one half, one fourth, or one moment! What interest had the congregation in an old gentleman of Vermont, which they have not in every individual? and who names the Sahara desert, or the Greenlander upon his icy bound shore? If all who were present, and all had equal right and might with equal propriety have done so, had given a relation of that part of their private history in which they felt an interest, we should have had a full supply of rant and fiction, but very little preaching of the gospel.

Within the camp the most perfect order prevailed and the general appearance was serious and showed evidently a prevailing interest in the great subject, in which we were engaged. Some occurrences we thought, however, caused unpleasant sensations.—Some wicked and ill bred persons surrounded the camp on Saturday and Sunday night during service, and until 11 or 12 o'clock kept up their whooping, hallooing much to the annoyance of those within. During preaching Sunday morning, (only one regular sermon was preached in a day) I was called to assist in removing some four or five sutlers, who were selling cakes, beer, cider, and I presume whiskey. They had collected about them 40 or 50 drunken, swearing rabble; with difficulty we succeeded in driving them off; whether they returned or not I cannot say. Some 3 or 4000 were present. During preaching on Sabbath, I was called out above; Judge M. a candid and most exemplary member of the church, went with me. We estimated that one half the males were without in squads, here and there. From necessity they were engaged in sin. Absence from the congregation at that time sinful.

I have endeavored to give you a fair statement of such things as are exceptionable, to enable you to judge correctly. Truth, religion, the welfare of our church, does not require that any thing should be withheld, but that all may examine and judge. You will find all the good things related at large, I presume, in the Christian Journal. I saw much good, I hope I obtained good. But the question is, shall we, or do God's dealings and providence allow evil means to be used however limited, in order to arrive at good? If I have committed error, may God forgive me. My intention meets with an approving conscience. You are at liberty to make use of this as you see proper. And my name shall not be withheld should necessity require. Of this I must however judge, and only with my consent be made public.—There were many, no doubt, who had very different opinions from myself.

Yours ——— ———

[For the Christian Register.]

COMPENDIOUS SERMON,

NO. XVI.

"On the first day of the first month, set in order the things, that are to be set in order."—Exodus, xl. 2—4.

Order, it has been said, is the first law of heaven. It is the great principle of beauty and strength; of proportion, fitness, and effectual operation in the material and intellectual world. It is conspicuous in the mighty revolutions of the planets, in the vicissitudes of the seasons, in the alternations of day and night, in the structure of animals, the growth of vegetables, and almost all the works of God, which fall within the compass of our observation. I do not say, that the most stupendous events of Providence might not be effected in a moment, without previous arrangements, without any apparent connexion with other events. I speak only of facts. The great Ruler of the world does indeed pursue a regular system in all his operations, from eternity to eternity. One event is introduced by another, and a second leads, by an undeviating arrangement, to a third; and ten thousand series of operations are all concentrated in one great design.

With the feeble creatures of God, most certainly order is of the first importance. A single effort, however, well directed can effect little. A single step will not carry us through a long journey, nor can we make any great progress in any one direction, while we are constantly changing our course. A single thought never yet made a person learned, or wise; nor can the mind be much inproved by ten thousand thoughts, succeeding one to another without any order or connexion. The same observations may be applied to every exercise, in which we can be engaged, feeble as we are, order and perseverance will enable us, within the *short* term of human life, to contribute essentially to the great design of our being, the promotion of human virtue and happiness. Hence it is of the utmost importance, that we early begin to live and act by rule; to keep the design of our creation constantly in view, and direct all our thoughts, and all the energies of our souls to the accomplishment of that design. Happy are those, who are effectually taught to "remember their Creator in the days of their youth;" still happier those, who are sanctified

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from their birth; who never go astray from the path of life; who from their early childhood devote themselves to the blessed work, which is given them to do.

From the infirmity of human nature, however, and the common defects of education, comparatively few commence their moral being by "setting in order the things, that are to be set in order." Often, alas, many years are spent without any regular plans; in a dissipation of thought and feeling, and perhaps in such a round of sensual indulgence, as enervates the noblest powers of the soul.

Such a course of dissipation, to say nothing of the absolute perversion of divine gifts, which is by no means unfrequent, is utterly inconsistent with our noble endowments, and our high obligations to the Author of our being. Situated as we are, it is equally our interest and our duty to live by rule; to begin, with the very dawn of our moral life, a course of wisdom and virtue, to be pursued, without one devious step, to the last gleam, of our evening twilight. If in any respect we have begun wrong, we cannot be too prompt in correcting what has been amiss, or supplying what is deficient. The negligent or perverse should think on their ways, and turn their feet to the testimonies of God. They should make haste and delay not to "set in order the things, that are to be set in order." They should not let the sun go down upon their wrath, their indolence, or folly; and still less should they suffer the week, the month, and the year to close on all the imperfections and sins, for which their own hearts condemn them.

Still there are times, when we are generally more disposed to correct the errors, of which we have become sensible, than we are at other times. When we have been remiss in the morning, and have allowed several hours to pass without a proper application, we seldom have resolution to apply the latter part of the day, as we ought to do. We fancy it will be easier to begin right on the following morning. The same feelings we have, in regard to the larger divisions of time, as the week and the year. All this corresponds in some measure to what may be observed in other things. Those who act or think to any purpose, feel the want of dates, and lines, and boundaries, for the regulation of their thoughts and actions, their recollections and calculations. As these feelings and habits sometimes exert an unfavorable influence upon us, so, on the other hand, they may be the means of exciting us to more seasonable and constant exertions in well doing. Morning and evening, and still more the close of the year are naturally fitted to awaken thoughtfulness in those who are not lost to all the proper employments of life. They utter a loud call to every one, who has an ear to hear, to "set in order the things, that are to be set in order."

This morning we commence a new year. Another of those large periods, of which the longest life contains but few, has rolled away, and, as we bid it an everlasting adieu, how well does it become us to inquire how we have spent it! what we have done, deserving remembrance! what sinful habits we have indulged! how far we have performed or neglected the great business of life! Few alas, can say they have nothing to "set in order;" no need of reformation, nor of additional excitement in their high and holy vocation. In our social intercourse, perhaps, we may be strictly upright: but are we always kind? always generous? always watchful and prompt to do all the good in our power for the bodies and the spirits of our companions, our friends, our neighbors, our fellow-creatures, through the widest circles of our influence? Does our zeal for spiritual and immortal attainments bear any just proportion to the pre-eminence of their worth? and does the constancy and the fervor of our devotions correspond in any good degree, to those riches of divine goodness, which we expect every year and every day?

Let inquiries like these mingle with the gratulations of this new year, and give solemnity to a season, which is too often spent in thoughtless mirth. So far as we have hitherto been remiss, let us resolve on amendments. "On the first day of the first month, set in order the things, that are to be set in order." In a course of wisdom and virtue alone, we have reason to hope for a happy year, for a prosperous life, a peaceful death, and a blessed immortality. MATHETES.

RELIGION IN THE WEST.

We have received the following letter from an esteemed correspondent, now resident in a flourishing city of the West. And we believe our readers will take pleasure in the account, which is given of the condition and prospects of religion in that important and flourishing portion of our country.

Nov—1830.

Mr. EDITOR,—

I have set myself down to give you some account of the state of religion in this quarter. I have been here but a short time, as you know, and my personal knowledge has extended only to a very limited region. I shall therefore tell only what I have myself seen and heard, and leave you to draw your own inferences.

In regard to that in which you will feel most interested, the state and prospects of Unitarian Christianity, I can truly say, my expectations have been more than answered. I have never been in a place, where, in the same time, liberal and just views of religion appear to have taken such hold and made such progress. I account for this chiefly by the fact, that in this new country religious parties are not so consolidated, nor the lines so deep and broad, as to make men unwilling or afraid to step over for a few moments, and listen to something a little out of the common way. In other words, there is more liberty here, more self-respect and courage. Men are bold enough, and women too occasionally, to hear, think and act, for themselves, as if religion were a thing in which the individual had quite as much interest and choice, as his neighbors of 'the church:' a fact, which many in older places do not seem yet to have discovered.—But I ought not, and I did not intend, to say much of this, until I have had more experience. I will therefore only add, that there is every thing to cheer us, in this place, and in all that we hear of other parts of the West. In many places, our great doctrine, the strict and proper unity of God, has gone before us by its own unaided power, and prepared the way for the other doctrines which properly belong to it. I have been informed on the best authority, that in the most western States, it is uncommon to meet with an individual, among the clergy or laity, who does not deny that he has ever held the doctrine of the Trinity. A lady who resides there, herself a Trinitarian, has put the question to almost all with whom she has conversed, Presbyterians, Methodists and Baptists, ministers, particularly, whether they believed Jesus Christ to be equal to the Father—or rather, has said to them, 'you do believe this?'—and the answer, without an exception, has been, 'no, I never believed it'—'but your people believe it?'—'not one of them, to my knowledge.' And this is in places where they have had no controversy, no discussion of the doctrine, but have imbibed and held fast the belief of the strict unity and supremacy of God the Father, by their own unbiased examination of the scriptures and the aid of common sense. Let common sense draw the inference.

Let me now speak of other religious views. There is a good deal of splitting in the different denominations here. The Baptists, Methodists, Universalists, and Quakers, are all divided against themselves; worshiping in different houses, and having as little intercourse and as much bitterness as distinct sects. As far as I can understand it, the difference between them amounts to this; greater and less *liberality*. This is avowed in some cases, if not all: and in most, the liberals have the majority. The Christians are a large and increasing sect, and as is well known, are decidedly Unitarian. Nor are the Presbyterians wholly free from these heretical and troublesome divisions. There is a question much agitated among them at this moment, and likely to be followed with some important consequences. As it is something new in the Presbyterian church, I will make it a seperate topic, and give you all the information I can respecting it, confining myself to facts.

The first Sunday that I passed here, I attended a Presbyterian church in the evening. There was nothing unusual in the regular services. But after the sermon, which had been preached by a stranger, the Pastor of the church came down into the seat before the pulpit, and gave a vehement exhortation to the people, of which the whole object was, to induce somo of them to come forward and occupy the 'anxious benches' as he called them. These, I found, were particular seats near the pulpit, placed there for this purpose only, and to be occupied by those who were willing to come out from the congregation and declare themselves in this way to be 'anxious' and desirous of particular prayers and intercessions on their behalf: i. e., those who were subjects for special conversation, and candidates for the church. The speaker told them 'he should give out a hymn after he had done exhorting, and that while they were singing, any who wished could come out and take these seats; or they need not wait for that, they might come now, if they chose.' None however went forward. He then gave out a hymn, '*deaconing* it out,' as the phrase is, reading and singing two lines at a time, a general practice in the Presbyterian churches here, in the evening, and in times of revival, though not in the stated services of the Sabbath. The hymn was of a Methodist cast and sung to a Methodist tune. But though it was long and exciting, no one went out to occupy the anxious benches. The other clergyman then took up the word, exhorting them to the same effect. No one moved. Then the former speaker, the Pastor of the church, again rose and pressed it upon them in the strongest terms he could command; telling them—(I give the matter, not the words) it was probably their last chance. Every thing had been done for them that could be done. Every argument used, every appeal made. All the considerations that could be drawn from the three worlds, heaven, earth, and hell, had been addressed to their consciences, and if these did not prevail, what would? They should have one more chance. another hymn would be sung, and if they did not come out then, they probably never would.' A most doleful hymn was then sung, and during it two females went forward and took the appointed seats. Prayers were then offered for these two, in the most particular and personal manner, that any propriety could permit; and then the meeting closed.

I have given these particulars, not as new in themselves, but as uncommon in a Presbyterian church; for the whole proceeding was in the Methodist style. On inquiry, I found it was a new thing entirely among the Presbyterians; that this year there has been an excitement in their churches, and they have carried these things even much farther than I witnessed; that, for instance, it has not been uncommon for the clergyman to leave his pulpit, and stand up in a chair in the middle of the house, to exhort. Indeed I heard, to my great surprise, that there had been one or two *Presbyterian Camp Meetings* in this neighborhood; and though much disapproved by many of their own societies and even brethren in the ministry, the clergymen of the place were determined to go on with all these operations. Being present at another of their churches a few evenings after, and hearing in their prayers, intimations of another Camp Meeting near at hand, I determined to attend. This I did, and will give you some idea of it, though there is not much to be told.

Learning when and where the meeting was to be held, I took a horse, and had a most delightful ride with a friend to a little settlement about 8 miles from this place. Approaching a beautiful grove, enough of itself to inspire devotion though of a more quiet kind, we heard the loud voice of the preacher. He stood upon a rough platform, and before him were 2 or 300 people sitting on rude benches; while behind and around them were several tents or rather cabins, for many of them were constructed wholly of boards, in a little finer and more comfortable style than those of the Methodists usually. At some of the doors, several ladies were sitting with children in their arms, belonging, apparently, and actually as I found, to some of the most respectable families in this city. After the preaching, which was remarkable only for the distorted and horrible views it gave of human nature, there was an intermission for dinner, during which all who were 'anxious and inquiring' were directed to enter a particular tent. This they did, and at the door of the tent, a preacher stood exhorting and singing by turns to those without, while another went among the people, took them separately by the hand, particularly the females, and talked to them in a low voice to induce them to enter the tent. One or two he persuaded or rather led in; but in general he was unsuccessful. I was honored with an address from him myself, but as it was rather personal, I will not relate the conversation. I will say, however, that he and one or two other clergymen with whom I conversed on the ground, seemed to think some apology necessary, for their proceedings, and of their own accord went into an explanation and defence. I remained through the day, but saw nothing more worthy of notice. The meeting continued 5 days. And I must not omit to add, that I saw nothing and heard of nothing in the least disorderly. The regular services were conducted with as much order and decency as in our churches.

There seems to be an increasing opposition, however, to the whole matter, among the Presbyterians. The new and unusual efforts are received with disapprobation by many of their own people, and with jealousy by the Methodists, who have so long had the peculiar privilege of employing such means. The Ohio Presbyterian Synod has just been in session here, and I am told this subject was discussed with closed doors, and with some warmth; the result I did not hear. But I send you a paper, containing a letter from a member of the Presbyterian church, which will give you some further idea of the manner in which these things are viewed here. It is long, and you will do as you please about adding the whole or any part of it to this account. As it is from a true friend of their own cause and bears evident marks of it, it may be read with less suspicion than this, which comes from

A UNITARIAN BROTHER.

CHRISTIAN REGISTER.

BOSTON, JANUARY 1, 1831.

THE NEW YEAR.

In entering on the editorial duties of a new year, we present cordial salutations to our brethren in the faith and offer devout supplications to our common Father in Heaven. With confident hope of his blessing and of their co-operation, we address ourselves again to the labors of an arduous and responsible vocation. We once more consecrate our powers, feeble as we feel them to be, to the furtherance of the incorrupt gospel. The years, as they pass, convince us more and more of the truth and the salutary efficacy of Unitarian christianity; and in the same proportion, we trust, will our industry and zeal be increased to extend it among our fellow men. It is a system of free thought and action; we would remove from the general mind whatever prevents its unembarrassed operation. It is a system of simple and intelligible doctrine; we would erase from the popular creed all that perplexes and darkens the understandings of men. It is a system of charity and fellowship; we would banish hate and exclusiveness from the churches. It is a system of correction and improvement; we would help it to triumph over error and sin. It is a system of joy, hope, and salvation; we would take away the occasions of gloom and despondency by making heaven the object at once of the efforts and expectations of all. That we may in future, do something more than we have heretofore done towards compassing these and the like ends will be our unremitting endeavor, and our constant, fervent prayer.

NEWS FROM EUROPE.

The recent intelligence from England, as well as from the Continent, is, as our readers will perceive, of the most important nature. The confused and doubtful state of affairs in the Netherlands,—with the disastrous consequences, to life and property, that have already ensued;—the ravages of a mortal and wide-spreading disease in Russia, especially in its ancient capital of Moscow;—the doubtful state of the relations of that vast empire with France; and the general excitement, that pervades a large portion of Europe—are all highly interesting, and awaken in the Christian and in the politician, in the merchant, and indeed, all classes, the most lively solicitude.

Referring our readers to the proper heads, and to the daily journals, for the particulars of all these, we can only advert for the present to the unexpected state of affairs in England. The change of the ministry, though not entirely unexpected, seems to have been as sudden, as it is total. The popular party has obtained a complete ascendancy over an administration, which for so many years, and through such signal vicissitudes of peace and war, generally too, amidst splendid triumphs, had governed the kingdom. Mr. Brougham, who at no very remote period, was known, chiefly, as a young writer of promise in the Edinburgh Review, is now Lord Chancellor of England; taking precedence by his office of all the nobles, ancient and recent, of the realm; while the Duke of Wellington, whose name fifteen years ago was in every one's mouth; who was received whenever he went with acclamations, carried in triumph on the shoulders of the people, and hailed as the hero and conquoror, retires without honor; and even his person is endangered from the fury of a lawless mob. Nay, even the sovereign himself is prevented visiting his own city of London, lest in the popular indignation against his minister, he himself might not escape unhurt.

"Such and so various are the fates of men."

The popular commotions, which no less than the votes in the House of Commons, have produced these changes—are certainly of the most alarming character. It is beyond all reasonable doubt, that had the Duke of Wellington accompanied the king in his proposed visit to the Lord's Mayor's Feast, the most serious consequences might have followed. We earnestly trust, that the change in the Ministry so peremptorily called for, will be sufficient to restore general confidence. For ourselves, we regard it with entire satisfaction. The liberal principles and powerful talents of some members of the new administration are well known and honored in this country; and are such, we believe, as will promote the welfare of Great Britain.

In the mean time, we earnestly trust, that no portion of that fair and illustrious kingdom may be disturbed by civil discord. How deeply will it be lamented, if in that land of learning and arts, of domestic order, of social charities, and of christian faith, the sacred cause of freedom should be dishonored by the passions of a lawless multitude. And while, we most thankfully rejoice in our *own* security and mutual confidence as a nation, having none from without or within to make us afraid,—our prayer for our brethren and companions of Old England is—that peace may be within her walls; and that the God of peace would still for her the noise of the waves and the fury of the people.

LATE PUBLICATIONS.

HISTORICAL SKETCHES OF THE UNITED STATES, *from the Peace of* 1815 *to* 1830: by SAMUEL PERKINS, Esq. New York; S. Converse, 1830, 12mo. pp. 444. This volume contains a well-digested history of this country for the last sixteen years. It is written in an easy and flowing style, and gives a clear and satisfactory account of most of the public transactions of interest during the period of which it treats. The work is very conveniently arranged, each chapter being divided into a number of heads, and the subject of each division being printed, at the beginning of it in Italics. A sketch of the previous history necessary to make the subject well understood generally precedes it; and in many cases where it could be conveniently done, the subject is placed under the particular year in which it excited most public interest, and its subsequent history is also given in the same place. By this means the reader is enabled to embrace at a single view, every thing interesting in relation to the topic.

It may be objected to this volume that the author has expressed his own political feelings too freely. We do not think so. He has it is true expressed his opinion of public men and measures with freedom, but he records the arguments on both sides of contested questions with fairness, is seldom if ever chargable with injustice, and has avoided altogether the bitter language of a partizan. We should be sorry to read a history in which the author gave no opinion of the transactions which he recorded. Half its value as a moral lesson would be lost.

We do not know whether the author intended his work to be used for instruction in colleges and schools. But it appears to us well adapted for this purpose. And the portion of history which it records, being the most recent events in the annals of our country, is that with which every young person entering into life ought to be most familiar, and which it is usually most difficult to find in a convenient and accessible form.

We find occasionally in our author a few words used in new or unusual senses. Thus we meet the expression to "*bankrupt* the institution." This use of the word "*bankrupt*" is we believe obsolete and unauthorized. On p. 49, it is said, "its manifest necessity, however, *overcome*." Perhaps this vulgarism is a mere typographical error.—In several instances "*quit*" is used for "quitted," in the perfect tense. *Monarchal* is frequently used, where we should have expected "*monarchical*." It is true that "*monarchal*" is found in the dictionaries and is supported by some old authorities. But if we are not mistaken, it is entirely superseded by *monarchical* in all good modern writers. The word *equi-vote* is introduced once or twice, we know not on what authority. On p. 132, *sanatarie* is printed twice instead of *sanatoire*. We are willing to charge this on the printer; but such misprints are slovenly.

It is said on p. 261 that Greece "for nearly fifteen centuries" had been subjected to the Turkish yoke. There must be some strange misprint here, for of course we do not impute to the author the gross ignorance which the words imply. But we trust this and other marks of haste will be corrected in a future edition.

THE CHILDREN'S ROBINSON CRUSOE. *By a Lady.* Boston 1830. 367 pp. 12mo. We have only room to recommend this book to parents, uncles, aunts, and all within or without the circle of relationship, who are buying New-year's Presents for their young friends. Robinson Crusoe has been the universal delight of children ever since De Foe first told the story, of which so many versions have been put in circulation. The accomplished author of this volume has endeavored to avoid the faults alike of the original, and of the various abridgments, and from the materials which they contain, and others which her judgment has selected, or her fancy furnished, has constructed a tale, that may be given to youthful readers with the belief expressed in her preface, "that its influence will be favorable to truth, social order, and religion," and that it will be found "a safe and useful book."

A GEOGRAPHY OF BOSTON, *County of Suffolk, and the adjacent towns, with historical notes.* By C. H. SNOW. M. D. Carter & Hendee; 1830. We have looked over this little work with pleasure. It is a faithful and judicious compendium of the author's larger work; and presents in an attractive manner the history and prominent objects of the city. It is designed for "the younger class of readers," to whom by its easy divisions, as well as its plates and maps, it may be an acceptable Christmas or New-years Gift. But it may also serve as an useful guide to the stranger, in pointing out the objects most worthy of his attention both within the city and its environs. A good account will be found at the close of the book, of Charlestown, its ancient-burying-place, and unfinished monument, of Cambridge and its Colleges, of Brookline and Roxbury, of Braintree and Quincy, of Lynn, Hingham, and Hull.

CHRISTIAN'S MANUAL, FOR DEC. 1830. We read, if we do not notice, all the numbers of *The Christian's Manual*, as they come out, and we seldom rise from the perusal of one of them without the strong wish that a work, so judicious in its manner of inculcating right principles, and so truly christian in its spirit, might find its way into every family and into every Sunday school. The numbers for November and December, now before us, if not quite equal in all respects to some preceding ones, are on the whole highly satisfactory; and we will not allow ourselves to doubt that another year will give better proof, than the past has done, that our community knows how to appreciate what is best suited to the purposes of juvenile instruction.

Whitman's Letters. A pamphlet of 166 pages 8vo. is just published, [for sale at this office,] of which the title is as follows: Two Letters to the Rev. Moses Stuart on the subject of Religious Liberty, by BERNARD WHITMAN.

North American Review. The number for January is published with its usual promptness. It was received so near our time of publishing that we are unable to give the contents.

Youth's Keepsake. Among the books worthy of notice as New Year's presents, we refer our readers to the Youth's Keepsake, published by Carter, Hendee & Babcock.

RELIGIOUS INTELLIGENCE.

BOSTON SUNDAY SCHOOL SOCIETY.

The annual meeting of this Society was attended on Wednesday evening in the Federal Street Church. Rev. Dr. Tuckerman, the Vice President, presided. Prayer was offered by Rev. Mr. Young. The annual reports were read by Mr. Bowen and Dr. Flagg. Addresses were made by the Vice President, Mr. F. T. Gray, Rev. Mr. Parkman, Rev. Mr. Pierpont, Mr. F. O. Watts and Rev. Mr. Ripley of Boston, Prof. H. Ware, jr. of Cambridge, and Rev. Mr. Gannett, of Boston. The evening was spent, we believe, pleasantly and profitably. A friend has sent a more full account of the meeting, which we are obliged to keep till next week—having room now only for this brief notice.

INSTALLATION AT CARLISLE.

On Wednesday, the 29th inst. Rev. Stephen Hull was installed as minister of the Congregational Society in Carlisle. The information we have now received only enables us to state the fact, and furnish the order of exercises, which were as follows:—

Introductory Prayer by Mr. Whitman, of Billerica; Reading of the Scriptures by Mr. Barry, of Lowell; Sermon by Dr. Eaton, of Boxford, from John vi. 63; Consecrating Prayer by Dr. Ripley of Concord; Charge by Mr. Allen, of Chelmsford; Fellowship of the Churches by Mr. Randall, of Westford; Address to the People by Mr. Briggs, of Lexington; Concluding Prayer by Mr. Goldsbury, of North Bridgewater.

Installation. On the 8th ult. Rev. John Mitchell, late editor of the Christian Spectator, was installed pastor of the Congregational church and society of Fair Haven, a parish belonging to New Haven, (Conn.) Sermon by Mr. Mitchell, of Newtown.

Ordinations. On the 9th ult. Rev. Osgood Herrick, of the Andover Theological Seminary, was ordained over the First Congregational Church and Parish in Millbury, as successor of Mr. Goffe. Sermon by Mr. Barstow of Keene.

On the 9th ult. Rev. George F. Haskins was ordained minister of Grace Church in this city. Sermon by Mr. Potter, of Boston. Grace Church is situated in Pidmont street, and was erected for

Rev. Mr. Sabine, when he was attached to the Presbyterian denomination.

On the 15th ult. Rev. William Richardson was ordained over the Second Congregational Society in Wilton, N. H. Sermon by Mr. Lancaster, of Gilmanton.

Rev. William Hague, recently of the Theological Institution at Newton, and since pastor of the Baptist Church in Utica, N. Y. has accepted an invitation to settle over the first Baptist Church and Society in this city, late Mr. Grosvenor's.

SUMMARY.

CONGRESS.

In Senate, Dec. 21st, Mr. Holmes submitted a resolution requiring the Secretary of the Navy to inform the Senate respecting national ships on foreign stations and what measures have been taken to insure the return of seamen whose term of service had expired.

Mr. Baker submitted a resolution respecting sale of public lands.

The President presented the petition of the inhabitants in Butler County, Penn. to prevent the transportation of the mail on Sunday—referred to Commitee on Post Office, &c. Mr. Livingston presented the memorial of the Franklin Institute at Philadelphia, praying the patronage of Congress to a periodical journal published by the Institute, for the encouragement of manufactures, mechanics and the useful arts. Mr. L. also from the Select Committee made a report in favor of the claimants for French spoiliations prior to 1800, accompanied by a bill to provide for those claims. The bill was read the first time.

Sundry bills of a private nature were introduced.

The bill making appropriations for carrying into effect certain Indian treaties, was ordered to be engrossed for a third reading.

Dec. 24. Resolutions and reports were offered chiefly of a private or local nature.

From time to time the Senate has resolved itself into a high Court of Impeachment for the trial of Judge Peck. Sundry witnesses have been examined and interlocutory questions argued by the managers on the part of the House, and the Counsel for the respondent. The National Intelligencer says that little business will be done by either house of Congress until the conclusion of this trial.

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In the House of Representatives, Dec. 21st, sundry petitions and reports of a private nature were introduced.

Mr. Spencer from the Committee on Agriculture, to which was referred the letter of Mr. Duponceau presenting the House with a flag of American silk and manufacture made a report accompanied by the following resolution.

Resolved, That the flag, bearing the colors of the United States, presented to this House by Peter S. Duponceau, of Philadelphia, made of American silk, and prepared and woven by John D'Homergue, silk manufacturer, in the city of Philadelphia, be accepted by this House, and that it be displayed, under the direction of the Speaker, in some conspicuous part of the Hall of sittings of this House.

Sundry reports and resolutions, most of a private nature were submitted.

Dec. 22d. The following documents were transmitted from the Treasury department.

A Document yesterday transmitted from the Treasury Department, in answer to a Resolution of the House of Representatives, passed at the last Session of Congress, presents facts highly necessary to the formation of a proper estimate of the character and policy of the National Government. It is a "Statement of the Disbursements made since the adoption of the Federal Constitution, under the following heads: Fortifications, Light Houses, Public Debt, Revolutionary and other Pensions, and Internal Improvement; shewing, as far as practicable, the amount disbursed in each year, and in each State and Territory." The statement comes up to the close of the year 1829, and exhibits the following aggregates.

There has been disbursed for

Fortifications,	$13,420,639 24
Light Houses,	3.348,716 35
Public Debt,	180,303,679 31
Pensions,	20,492,647 27
Internal Improvement,	5,310,930 11

The latter sum of expenditure, being that to which exception has been taken on the score of its prodigality, embraces "the building of piers, preservation of ports and harbors, making roads, and removing obstructions in rivers." And of the amount here stated, $2,443,420 20 was expended on the Cumberland Road, leaving for all other expenditures under the comprehensive head of Internal Improvements, $2,867,509 91 only.

By the annual estimates sent in by the Treasury Department to Congress, the amount estimated as necessary to be appropriated for the service of the year 1831, is for the Civil List, Foreign Intercourse, and Miscellaneous, 2,144,319 dollars; for the Military Service, including fortifications, armories, arsenals, ordnance, Indian affairs, pensions, and internal improvement, 5,589,051; for the Naval Serviee, 2,835,194 dollars. To shew the whole amount to be subjected to the disposition of the Executive in the year 1831, must be added to the above, the amount appropriated already for the service of the year 1831, including Public Debt, gradual improvement of the Navy, arming Militia, Subscriptions to Canal Stocks, Revolutionary Claims, and Indian Affairs, viz. $11,284,345; also, the surplus of appropriations for 1830, viz. $1,375,154; and existing appropriations which will be required to complete the service of 1830 and former years, but which will be expended in 1831, amounting to $3,740,552. *National Intelligencer.*

Mr. McDuffie from the Select Committee on the President's message, reported in part, the following joint resolution.

Resolved, &c. That the following amendment of the Constitution of the United States be proposed to the several States, to be valid, to all intent and purposes, as part of said Constitution, when ratified by the Legislatures of three-fourths of the said States, viz:

No person shall be hereafter eligible to the office of President of the United States, who shall have been previously elected to the said office, and who shall have accepted the same, or exercised the powers thereof.

Dec. 23. Mr. Everett, of Mass. attended in the House to-day, and presented a petition from the widows of sundry revolutionary officers, praying that the benefits of the act of 1828, for the relief of surviving officers and soldiers of the army of the Revolution may be granted to widows of Revolutionary officers; which was referred to the Committee on Revolutionary Pensions.

The following resolution, submitted by Mr. Pearce, yesterday, was taken up for consideration.

Resolved, That the Secretary of the Navy be directed to report to this House the annual sum neeessary to maintain a Navy Yard for building and equipping of ships with despatch, under the present Navy regulations, with the probable annual amount of deterioration of building and interest of the money disbursed in the erection of buildings necessary for a Navy Yard.

Mr. Hoffman stated that, by a resolution of the House, the Committee on Naval Affairs already had the subject before them; and he hoped the gentleman from Rhode Island would consent that the resolution should lie on the table until he [Mr. H.] could confer with the Committee. He thought it probable he should be able to do so to-morrow. Laid on the table.

Mr. Yancey submitted the following resolution.

Resolved, That the Committee on Public Expenditures, be instructed to inquire into the expediency of reducing the pay and mileage of the members of Congress to six dollars for every day's service, and six dollars for every twenty miles going to and returning from the seat of General Government.

Mr. Irvin, of Ohio, demanded the question of consideration; and, the question being put, it was decided in the negative, by a large majority.

Dec. 24. The proceedings of this day comprise matters of little general interest; they relate principally to revolutionary claims and the impeachment of Judge Peck.

Massachusetts Legislature. The Legislature of this State will assemble in this city, on Wednesday next.

Execution at Salem. The sentence of death was executed on J. J. Knapp yesterday morning between the hours of nine and ten.

W. I. Trade. News of the President's Proclamation opening our ports arrived in London Nov. 2d, and was immediately followed by a repeal of the order in Council, which had closed the British W. India ports, &c. This was published in London, Nov. 6th.

Loss at Antwerp. It is ascertained that the losses sustained by the merchants of this city by the conflagration at Antwerp are inconsiderable, compared with what was apprehended. They do not exceed thirty thousand dollars. The coffee belonging to merchants in Salem, Marblehead and Newburyport was not damaged.

Lastest from Europe. Arrivals at New York from Europe, bring London dates to Nov. 22d.

Important from England. The fall of the Wellington ministry, and the appointment of an entirely new administration are announced.

New Ministry.

Earl Grey—First Lord of the Treasury.
Mr. Brougham—Lord Chancellor.
Lord Palmerston—Secretary of State of Foreign Affairs.
Lord Melbourne—Secretary of State for the Home Department.
Lord Goderich—Secretary of State for the Colonial Department.
Marquis of Lansdowne—President of the Council.
Lord Althorp—Chancellor of the Exchequer.
Lord Durham—Lord Privy Seal.
Sir James Graham—First Lord of the Admiralty.
Right Hon. C. Grant—President of the Board of Control.
Lord Duncannon—Secretary at War.
Lord Auckland—President of the Board of Trade.
Mr. Poulett Thompson—Vice President.
Sir H. Parnell—Master of the Mint.
Lord Holland—Chancellor of the Duchy of Lancaster.
Lord Hill—Commander of the Forces.
Duke of Richmond—Master General of the Ordnance.
Mr. Denman—Attorney General.
Mr. Bickersteth—Solicitor General.
Mr. Robert Grant—Judge Advocate.
Viscount Dungannon—Woods and Forests.
Mr. Spring Rice—Secretary of the Treasury.

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In the House of Commons on 15th of November upon the motion for the appointment of "A Select Committee to take into consideration the account, presented by order of his Majesty relating to the Civil List," the vote stood for the Ministers 206, against them 235, showing a majority against the Cabinet of *twenty nine*. The opposition papers state that all the regular and staunch supporters of the Treasury were in their places, while many of the neutrals were absent. In consequence of this strong opposition to the Ministry, Lord Wellington, in the House of Lords, and Sir Robet Peel, in the House of Commons, the next day, (16th Nov.) announced that his Majesty's Ministers had resigned, and that their resignation was accepted by the King; they would however, still continue in office, but only as long as it was necessary, for the King to form a new Cabinet.

The causes which led to these important changes are thus briefly stated in the N. Y. Mercantile Advertiser.

After the King's speech was delivered on 2d Nov. (already published) an animated debate took place in the House of Lords, in which the Duke of Wellington said that the King had no intimation, nor was it the intention of any foreign power whatever, to interfere by means of arms with the affairs of the Netherlands, but it was the desire of England and every other party concerned to settle, if possible, every point by means of negociation—and by negociation alone. This declaration was well received. On the subject of the repeal of the union, he said it was objected to, on the strongest terms by all his noble friend in Ireland—by all the proprietors in that country—by a great majority of the Roman Catholics—and by nearly all the Protestants of Ireland; and it was opposed by the unanimous voice of both houses of Parliament—or at least with only one exception. This was also well received. It was, however, when the Duke of Wellington spoke on the subject of Parliamentary Reform, that not only the indignation of Parliament, but also of the people, was raised loud and strong against him. On this subject his Grace said, he was not prepared with any measure of reform, and so also was the government. He would go further, on his own part, and say, that he had never read or heard of any measure up to the present moment which could in any degree satisfy his mind, that the state of representation could be improved, or rendered more satisfactory to the country at large than at the present moment. He added, that the country possessed at the present moment a legislature which answered all the good purposes of legislation, and this to a greater degree than any legislature ever had answered in any country whatever. The representation possessed, as he said, the full and entire confidence of the country—that if he had the duty imposed upon him of forming a legislature for any country, and especially for England, it would be one, if not like the present, at least it would be one producing the same results. This is the substance of Wellington's speech, which was received with laughter and disapprobation.

Earl Grey spoke in opposition to the Premier, as well as many other distinguished members of the House of Lords; and in the debate of the following evening, (3d Nov.) the Earl Winchelsea, till now of the Ministerial party, said,

If that part of the Noble Duke's speech which related to Parliamentary Reform had been framed with a view of conciliating and gaining the support of the noble and high-minded Noblemen with whom he was usually united, he could tell the Noble Duke that he might as well attempt to take high heaven by storm. The country was in such a situation, that it required the most efficient men in the Administration. The present Ministers were not in possession of the confidence of the country, and other individuals placed in their stations must rescue the country from danger.—The Protestant part of the community had no confidence in the present Administration. He implored their Lordships to consider the situation of the country, and place before his Majesty in strong, but respectful terms, their want of confidence in his Majesty's advisers, and point out to his Majesty the necessity of placing the Government in the hands of men of more political honesty and integrity than the present Ministers, and more capable of discharging the duties of Ministers of the Crown. Such was their unpopularity, that he believed, were it not for the influence of their office, they could not find in the new Parliament fifty votes to support their Administration. For the peace and safety of the country, he hoped, ere long, to see another set of men in their place, for they could not hold office without endangering all the institutions of the country.

It was the speech of the Premier, the substance of which we have given above, and the opposition of Earls Grey, Winchelsea and others, on 2d and 3d November, which appear to have been so instrumental in increasing the unpopularity of the Wellington cabinet. On the very heels of this, followed the course which he pursued in relation to the King's visit to the city, and his advice to his Majesty to refuse invitation of the Lord Mayor to the fete at Guildhall on the 9th November. In consequence of the Premier's speech against parliamentary reform, at which the popular indignation had been so strongly roused, Ald. Key (the Lord Mayor elect) feared that his reception, at least previous to entering the city, might be dangerous to his personal safety; that therefore he wrote a letter begging the minister to be upon his guard, and to use such precaution as would avert the danger feared.

When these thing were known in the city, a great ferment took place; the public Stocks declined, the Tower was strengthened with men and munitions, the Bank of England was shut for all business save the payment and receiving of checks, and was guarded by an additional number of soldiers.

France. Further changes had taken place in the French ministry. France still continues quiet. The popular feeling against the ex-ministers had so far subsided, that hopes were indulged that they would escape with life.

LATER AND IMPORTANT FROM EUROPE.

Farther important intelligence received by these arrivals was communicated to the editors of the New York Journal of Commerce, by a passenger in the Columbia, who states that previous to his leaving London he saw in an extra published at the office of the London Courier, an account of the actual DECLARATION OF WAR AGAINST FRANCE BY RUSSIA.

The accounts from France corroborate the story of a war as far as to show that the government was making active preparations to equip an army and to be ready for any emergency. Paris papers of Nov. 28, state that the whole attention of the country is turned to the momentous question of the possibility of war. The Government after making every honorable effort to avoid a struggle, the consequence of which no human eye can foresee, will set to work with the greatest energy.

There is little doubt, says one account, that a general war will take place. Austria, it is expected will join in the war and the movements of her armies in Italy are referred as proof of her intentions.

German papers state that a Russian army to the number of 200,000 men, with 400 pieces of cannon is assembling on the frontier. In France a large army will soon be ready for the field. The command of the Russian forces is to be entrusted to Count Diebitsch, the hero of the Turkish war.

On 'Change, on the 27th Nov. in Paris, "War—War—inevitable war is the cry of the principal portion of the speculators." A report was in circulation that the Prussian army was under orders to cross the frontier and march on Paris. It is certain that Prussian troops were collecting on the whole line of the Belgian frontier.

In Hungary the government had not been so prompt in submitting to the wishes of the Emperor of Austria, as had been expected.

All the officers of every grade in France were ordered to repair to their respective posts.

It is computed that in January 1831, independently of the great force of National Guards every where armed and equipped, France will have a regular army of 300,000 men.

The trial of ministers is almost forgotten in the preparation for National defence.

The King continues quite popular, and an appeal from him, to the people would, says one account, probably swell the army to a vast number.

A newspaper entitled "L'Avenir" has been seized by Government for a most violent appeal to Catholic fanaticism, under the pretext of persecution from the Crown.

Among the reports in circulation in Paris was one that a messenger had arrived from Belgium, offering the Crown of that country to the oldest son of King Louis Phillippe.

England. The popular disturbances in various parts of England continued, and in some places seemed to increase. Burnings and mobs were constantly occurring, and large districts of country were kept in a continual state of alarm. Orders had been given by Government to the different magistrates to oppose force to force if necessary, and not to make any compromises with the people while in a state of commotion.

Belgium. The Congress of Belgium has passed a resolution declaring all the Members of the family of Orange and Nassau forever excluded from all power in the country. No person is yet named as likely to succeed to the Sovereignty, although conjecture has fixed upon a number, among whom are the King of Saxony and the Archduke Charles of Austria. Prince Frederick has entered Hasselt with 6000 men, and it is supposed that a battle had taken place between the Dutch and the citizen armies.

The provisional government published a bulletin declaring a suspension of arms for ten days, the two parties to retain their respective situations.

It is affirmed that Antwerp is to be declared a free port. *Boston Cour.*

Netherlands. The national Congress assembled at Brussels Nov. 10th. One hundred and fifty two were present.

Russia. The Czarina from Elsineur, brings melancholy accounts of the prevalence of the cholera morbus in Moscow and other parts of Russia. It is supposed to be the Plague, brought by the Russian soldiers from their Turkish campaign. Of 8000 persons attacked in Moscow 4000 had died, and it was feared that it would spread all over Russia. Before the disorder had reached Moscow, the British Ambassador wrote, that at Astrachan, the Governor and almost every officer of police had perished, and that the other deaths were at the rate of about one hundred daily.

Latest from Europe. By an arrival at New York which brings English dates to Dec. 2d, we receive no confirmation of a declaration of war by Russia against France, but the expectation of hostilities is strengthened, by the determination of the French government to make an extraordinary levy of eighty thousand men. A letter from the interior of Russia, dated Nov. 10th, confirms the intelligence respecting the march of the Russian army towards the frontiers.

NOTICE.

We last week took the liberty to solicit the aid of our subscribers, in our efforts to extend the circulation of the Register. We have already received some encouraging answers to our request, which we acknowledge with gratitude. From the general good-will which we have reason to believe, exists towards the paper, we doubt not we shall receive many more similar communications. As we propose to send a copy of this number to some persons who do not now regularly receive the paper, we deem it expedient to quote a part of the statement in our last number, in explanation of the reasons for this effort for extending its patronage.

"The CHRISTIAN REGISTER was established in 1821. Its publication was commenced with less than 300 subscribers. Though the list has since that time been gradually and constantly increasing, and in comparison with that of some periodicals may be considered respectable, it is still far less than the interests of the principles it advocates demand.

"Since its first establishment, the paper has been considerably enlarged, and the expenses incurred for publishing and conducting it in a manner suited to the taste and wants of its readers, have been greatly increased. The subscription price of the paper, however, remains the same as at first. To meet these increased expenses, and to give to the paper a wider influence on the reflecting and inquiring part of the religious community, it has been found necessary and expedient, with the commencement of the new volume to make unusual efforts for increasing the subscription list."

We trust we may be permitted, without offence, to appeal earnestly in behalf of the paper, not only to the kindness of its present patrons and friends, whether near or distant, but to the interest which all the friends of Liberal Christianity feel in the general prevalence of the principles which it advocates and defends. It is believed that a few well-timed and seasonable words of many friends of these principles, will do more towards diffusing them, by extending the circulation of the paper, than could be done by them in the same time in any other way, or than could be effected by the solicitations of an individual in many months, or perhaps years.

Personal inquiry will be made of those to whom the paper is sent in the city, whether it will be agreeable to them to receive it as subscribers.

Persons out of the city who are desirous to receive it, will please to forward their names by mail.

MARRIAGES.

In this city, Mr. Tristram Haynes to Miss Sarah M. Kingsbury; Mr. Samuel A. Andrews to Miss Lucinda Hatch, both of this city; Mr. Charles Griffith to Miss Letitia Ridgely.

By Rev. Mr. Parkman, Mr. Stephen Emmons to Miss Alice Silsby, daughter of Enoch Silsby, Esq. of this city.

In Raynham, Mr. John Thrasher, 2d, of Taunton, to Miss Deborah Macomber, of Raynham.

In Salem, Mr. Robert Earle, of Worcester, to Anna Maria Brown, of S.

In Marblehead, Mr. Archibald S. Knight to Miss Elizabeth Proctor.

In Worcester, Mr. Joseph H. Dow, to Miss Betsey Fiske.

In Stow, by Rev. Mr. Sibley, Mr. Michael Smith to Miss Susannah Walcutt.

In Walpole, on the 26th ult. by Rev. Mr. Storer, Mr. Walter Hill to Miss Sally Copp.

In Brattleboro', Mr. John S. Blake, of this city, to Miss Ellen C. Fessenden.

In Windsor, Vt. Col. Ormond Dutton, of Keene, N. H. to Miss Harriet M. Goddard.

In Fredericksburgh, Va. Lt. Robert D. Thornton, of the Navy, to Miss Helen M Howison.

In Beverly, Mr. Edmund Coffin to Miss Betsey Moulton; Mr. David Driver to Miss Rebecca Raymond; Mr. Benjamin Stickney to Miss Sally Webber.

In Topsfield, Mr. David Lake, jr. to Miss Lucy P. Gould.

DEATHS.

In this city, Mr. Valentine Baxter, jr. aged 29; Mr. Thomas Hughes, 55.

In Lowell, Mrs. Mary A. wife of Mr. Amos Procter, jr. aged 23.

In Andover, Mrs. Dorcas, widow of the late Joshua Chandler, Esq. aged 53.

In Worcester, Samuel Allen, Esq. Treasurer of the County of Worcester, aged 73; Miss Lydia W. Eaton, 22, daughter of Wm. Eaton, Esq.; Mrs. Susan Bigelow, 58.

In Barnastable, Mrs. Hope Savage, wife of Samuel Savage, M. D. aged 75.

In Warwick, R. I. Christopher Greene, Esq. aged 82.

In Byfield, Mrs. Sarah, wife of Capt. Jeremiah Jewett, aged 47.

In Hartford, Conn. Mr. William Clemons of this city, aged 23.

In Hanson, Mass. 21st inst. Rev. John B. Gibson in the 66th year of his age.

In St. Michaels, Mr. James M. Dabney, son of the late John B. Dabney, Esq. aged 22.

NEWTONIAN INSTITUTE.

The public are respectfully informed that the Upper Julien Hall, (entrance on Milk Street,) a spacious and convenient room, re-fitted in a neat style, and lighted with Gas, will be open from the 1st of January to the 1st of April for Lectures and Recitations in PHYSICAL AND MORAL SCIENCE. The Institute convening there will be called *Newtonian*, because Science will be taught and studied as in *harmony with Revelation*. Courses of Lectures will be given in English History, Natural History of the Animal Kingdom, Astronomy, and probably in one or two other departments of Science. Recitations of Classes will be heard in all the branches where Lectures are delivered, and in Natural Philosophy in general.

Season Tickets will admit to no less than FIFTY LECTURES, and as many Recitations.

Recitations for young Ladies will be at the most convenient hour by day, and those for young Gentlemen immediately after the Lecture at Evening.

The Institute will be opened on THIS DAY, at 3 o'clock, P. M. with a Lecture on the *propriety* and *advantage* of devoutly recognizing God in every department of Physical and Moral Science, which will be repeated at 7 o'clock in the Evening. To the Afternoon Exercise Ladies are specially invited, and Gentlemen to the Evening Lecture.

It is hoped that *Anusement*, *Instruction*, and *Moral Improvement* will be blended in the Exercises of the proposed Institute.

☞ For particulars and terms see Bills. For Tickets enquire at the Book-stores, and at the Druggist-store of Mr. Wight, next door to the Hall.

Jan. 1, 1831.

BIOGRAPHY OF BISHOP HEBER.

Just published by L. C. BOWLES, 124 Washington-street, "Biography of Reginald Heber, Lord Bishop of Calcutta; abriged for the use of Young Persons.

"Thou art gone to the grave; and whole nations bemoan thee;
Who caught from thy lips the glad tidings of peace;
Yet grateful, they still in their hearts shall enthrone thee,
And ne'er shall thy name from their memories cease.
Thou art gone to the grave; but thy work shall not perish,
That work which the spirit of wisdom hath blest,
His strength shall sustain it, his comforts shall cherish
And make it to prosper, though thou art at rest."

The Compiler of this volume has thought that some memorial of the talents and virtues of so eminent and excellent a person as Bishop Heber adapted to the use of young people, would be interesting and acceptable to the Christian public. He has accordingly, endeavoured to bring together in a narrow compass the principal events in the Bishop's life which are calculated to illustrate his character, and at the same time, to engage the attention of the youthful reader.

It is scarcely necessary to say that in preparing for Juvenile readers the biography of a man so free from sectarian views as Bishop Heber, the Compiler has aimed to exclude everything which could interfere with the religious opinions of any sincere Christian.

He now offers this little work to Christian parents and teachers, with the hope that it may conduce to the improvement of the youthful minds, committed to their care, and aid them in the formation of a taste for "Whatsoever things are pure and lovely and honorable and of good report." Jan. 1.

NEW YEAR'S PRESENTS.—

N. S. SIMPKINS & Co. 79 Court-street, corner of Brattle-st. offers for sale a good collection of Juvenile Books suitable for presents.—Among which are many new works published this season, such as the Girls Own Book—Clairmont Castle, by Mrs. Hofland—Christmas Box—Children's Week—Children's Robinson Crusoe, &c. &c. with a variety of Colored Toys. The Token—Souvenir—Pearl—Friendship. Likewise a neat edition of pocket Bibles—Ware's Discourses and Brooks Daily Moniter neatly bound. Jan. 1.

LIBERAL PREACHER, *(New Series.)*

The January Number commences the first Volume of the Liberal Preacher, (*New Series,*)—to be conducted by an Association of Clergymen. The design of this Work, is, to promote the influence of the Gospel; by presenting the public with Monthly Sermons of a Practical character; by Living Ministers of Liberal Sentiments; these by giving every individual and family an opportunity of easily procuring a valuable Work, for religious instruction. The first Sermon will be by Rev. Henry Ware, Jr., Professor in the Theological School, Cambridge.

CONDITIONS.—A number will be published the first of every month containing *one* long or *two* short Sermons. It will be handsomely printed on superfine paper, with a large and fair type, making an annual Volume of upwards of 200 pages octavo. An Index and title Page, will be furnished for every Volume at the end of each year. Price to subscribers 1,25 payable in Six months, or $1, if paid in advance.

Subscriptions received by the Publisher L. C. BOWLES, 124 Washington-street, and by Agents in all the principal towns in the U. States. Jan. 1.

LIBERAL PREACHER, *for Jan*

—Just published by L. C. BOWLES, 124 Washington-Street, and J. & J. W. PRENTISS, Keene, N. H.; The LIBERAL PREACHER, for January, 1831. Conducted by an Association of Clergymen. New Series, Vol. I. No. 1. Containing a Sermon by the Rev. HENRY WARE, JR., of Cambridge, Mass.—"*On the Duty of Improvement;*" a New Year's Sermon.—Phillipians iii. 13, 14. Jan. 1.

WHITMAN'S LETTERS.

This day published by GRAY & BOWEN, 141 Washington-street, Two Letters to the Rev. Moses Stuart, on *Religious Liberty;* occasioned by his Letter to the Rev. William E. Channing. By BERNARD WHITMAN. Jan 1.

UNITARIAN ADVOCATE.—

This day published, by LEONARD C. BOWLES, 124 Washington Street, "The Unitarian Advocate and Religious Miscellany," conducted by an *Association of Gentlemen.* Vol. III.—No. 1.—(New Series.) For January, 1831.

CONTENTS.

For a New Year—What is life? The dead praise not the Lord—Original Poetry; Divine Providence; Reflections at the close of a communion service; A glance at the past and present state of Ecclesiastical affairs in Massachusetts, and remedy for existing evils suggested; The Fear and the Love of God; Memoirs of Moses Mendelsohn, the Jewish Philosopher: Mr. Whitman's Letters to Professor Stuart, on the subject of Religious Liberty; Unitarian Ordinations and Installations.

NEW YEAR'S PRESENTS.—

Several publications suitable for New Year's presents may be obtained at the Office of the Christian Register. Among them are Mrs. Barbauld's Works handsomely bound in 3 vols. Barbauld's Legacy. Recollections of Jotham Anderson; Chronicles of a School Room, &c. Dec. 18.

WHITMAN'S LETTERS TO PROFESSOR STUART,

Just published and for sale by L. C. BOWLES. Two Letters, to the Rev. Moses Stuart, on *Religious Liberty;* occasioned by his letter to the Rev. William E. Channing. By BERNARD WHITMAN. Jan. 1.

ABIEL ABBOT'S SERMONS.

WAIT, GREENE & Co. 13 Court-st. have this day published, a volume of Sermons, by late Rev. Abiel Abbot of Beverly, Mass.; with a memoir of his Life by S. Everett. 6tep. Jan. 1.

CHRISTMAS AND NEW YEAR'S PRESENTS.

L. C. BOWLES, corner of Washington and Water-street, has for sale, a very complete assortment of *Juvenile Books, Annuals,* &c. for Presents, among which are the following, recently published.

Stories of the Spanish Conquests in America, in three vols. with plates. Designed for the use of Children. By the author of 'Beatitudes,' and 'Lessons without Books.' This work is dedicated by a mother, 'To all those children who love to read for the sake of acquiring knowledge. It is the first of series designed to embrace the most important events in the History of America from its first discovery to the close of the Revolution. The object of the writer is to render History attractive, by divesting it of all formality, and thus entice the youthful mind from the regions of fiction and romance, into a wide field of knowledge, from which it has hitherto been but too willingly excluded.'

Cousin Elizabeth,—By the author of a Visit to the Sea side.

The Progress of Genius,—Or Memoirs of the early life of Benjamin West. Abridged for Young Persons.

Biography of Reginald Heber, late Bishop of Calcutta, Abridged for the use of Young Persons.

My Early Days; a new edition, with engravings.

The Children who loved Instruction; containing Stories from Scripture. By a Sunday School Teacher, in 12 Nos. Do. bound, in 2 vols. with numerous engravings.

Biography for Young Persons; designed to illustrate the triumphs of genius and perseverance, with lithographic drawings.

Lessons Without Books; by the author of 'Beatitudes.'

The Seymour Family; or Domestic Scenes.

The Sequel to do. do.

Footsteps to Natural History; No 1 and 2.

The Broken Flower Pot; by the author of 'Village Sketches.'

The Child's own Book; or Spelling and Reading illustrated by emblamatic Figures.

Parley's Europe, Asia, Africa, and America. Do. Tales of Animals. Do. Winter Evening Tales. Do. Juvenile Tales.

Tales of Travels, West of the Mississippi. Do. in Central Africa.

Children's Week; by the author of 'Morals of Pleasure.'

The Pastime of Learning, with sketches of Rural Scenes.

The Chronicles of a School Room.

Christmas Box.

Clairmont Castle.

AMERICAN ANNUALS.

The Token, containing 11 splendid engravings, bound, calf elegant engravings, in 1-2 calf and gilt binding.

The American Comic Annual; Edited by H. J. Finn, Esq. and illustrated by over 100 designs, by D. C. Johnston.

The Lady and Gentlemen's Pocket Diary; Morocco bound, containing much useful information.

Atlantic Souvenir, with 15 plates, calf.

The Youth's Keepsake; A Christmas and New Year's Gift for young people, with 7 engravings.

The Young Lady's Book; A Manual of elegant recreations, exercises, and pursuits with 700 engravings.

The Girl's own Book; illustrated with nearly 100 engravings.

ENGLISH.

The Keepsake, 8vo. size, in elegant binding.

The Gem, containing 12 splendid engravings, and bound in silk.

Friendship's Offering; A Literary Album with 13 beautiful prints, bound in superior calf, extra.

Literary Souvenir, in handsome binding.

Winters' Wreath; with 15 engravings, bound in red silk.

The Forget Me Not; with 15 truly elegant engravings; in a case.

The Bijou, and the Amulet; in the same handsome style.

Iris, (religious,) edited by Rev. Thomas Dale.

Juvenile Forget Me Not, with 11 plates; in a case.

Christmas Box, with 8 plates, in silk binding and gilt edges.

Ackerman's Forget Me Not.

New Year's Gift.

Zoological Keepsake.

Affection's Offering.

Dec. 25.

POTREY.

[For the Christian Register.]

NEW YEAR'S THOUGHTS.

When Autumn on the dying year
Her wild and bright embroidery hung,
And gales were sounding in the air
Sad as if Nature's knell was rung,
'Twas with a deep and strange delight
We saw its drooping banners wave,
Forgetting how its hurrying flight
Was bearing downward to the grave.

And now 'tis passed—and Winter reigns
Sole sovereign of the vale and hill!
His silver shield is on the plains:
The far surrounding streams are still;
For powerless at their highest noon
The white and sickly sunbeams play,
And Nature glows beneath the moon
With brightness that outshines the day.

What saith the heaven? what language stands
Recorded, to the human eye,
When cold Orion winds his bands
In glory round the dazzled sky?
A lesson there the heart may learn:
'Tis uttered with a voice of power
By all the flaming lights, that burn
Round the deep midnight's wintry tower.

Oft as their steady circle wheels,
And the New-Year's birth-hour arrives,
Each on his rapid axle reels
The silver cord of human lives.
Millions who hails the new-year's light
Shall never see its sinking ray,
Millions may end their little flight
Within the limits of to-day.

Yes! there their starry radiance blazed
In that bright hour when time began;
And thence for ages have they gazed
Upon the changing race of man;
Long have they seen the tide of time,
And marked and measured all its flow,
Now gilt with joy—now stained with crime—
Now darkened with the clouds of woe.

How many a legend they might tell,
Of lost and unremembered things,
Of empires which unwritten fell,
Of broken crowns and nameless kings:
Of heroes—murderers of their race—
Of crowded nations, bond and free,
Which passed and left no deeper trace
Than graves upon the heaving sea.

They too could tell the tale of life—
Of man—now at his infant play—
Now deep in manly thought and strife—
Now old, and sinking in decay—
Weak! weak! and why should man be strong
In sins, and sorrows, wants and cares?
And yet man has a life as long,
A pathway pure and bright, as theirs.

Yes—Yes! to Hope's delighted gaze
A new-year's dawn is in the skies,
And stars shall sink beneath its blaze
With dazzled and averted eyes.
The angry grave hath lost its power,
The monarch death had bowed his head,
A voice from heaven's sublimest tower
Is calling on the quick and dead.

Then as the sons of light return
Each to his station in the sky,
We need not sadly read to learn
The mournful warning—man must die:
They tell us that the soul may live
When they and all their train have passed;
In glory bright as heaven can give,
In years that never reach the last.

TIME.

Dark dealing power!—around thy way
The wrecks of human grandeur lay;
Oblivion's waters cold and black
Roll onward in the gloomy track;
And darkly hide from mortal ken,
The traces where thy course hath been.

The proudest things that earth has known—
The gorgeous splendor of a throne,
The crest and kingly diadem—
Thy peerless arm has scattered them,
And power that shook the world with dread,
Lies crushed beneath thy mighty tread!

Successive years around thee flow,
Yet leave no traces on thy brow;
Revealing and destroying all;
As firmly now thy footsteps fall,
As when at first thy course was given
And thy dread limits mark'd by Heaven.

Mysterious power! still deep and strong
Thy tide of years shall roll along;
The sun shall leave his home on high,
The moon and stars of Heaven shall die;
But thou shall be the last to fall,
The conqueror and the end of all!

SELECTIONS.

REMARKABLE INSTANCE OF MENTAL DISORDER OF REV. SIMON BROWNE.

This extraordinary man was for many years an eminent preacher and writer among the dissenters in England. He was settled in London, and had the charge of the congregation of the Old Jewry, of which Dr. Samuel Chandler, the eloquent Fawcett, and, recently, the learned Dr. Rees were ministers, and which was one of the most respectable and flourishing congregations in the kingdom. Mr. Browne was the author of several valuable works, particularly of one, entitled, "The true character of the real Christian," but having continued for some time in the exercise of his ministry, greatly honored and beloved by his flock, he was visited in 1723 with distressing domestic afflictions, which at first threatened a total prostration of his faculties, but afterwards subsided into a melancholy of a most extraordinary nature. "He desisted," says his biographer, "from the duties of his function, and could not be persuaded to join in any act of worship, either public or private." He thought, that "Almighty God by a singular instance of divine power, had, in a gradual manner, *annihilated in him the thinking substance*, and utterly divested him of consciousness; so that though he retained the human shape and faculty of speaking, in a manner, that seemed to others rational, he had all the while no more notion of what he said than a parrot. And in perfect consistency with this, he looked upon himself no longer as a moral agent."—See Kippis Biographia Britan.

In another account of this remarkable and most unfortunate man, copied by Dr. Arnold—a physician in England, eminent for his successful treatment of the Insane, and cited by him as among the cases of such, as "have imagined themselves to be dead, or deprived of their proper nature as human beings," we find the following truly affecting particulars.

Mr. Simon Browne was a dissenting teacher, of exemplary life, and eminent intellectual abilities; who, after having been some time seized with melancholy, desisted from the duties of his function, and could not be persuaded to join in any act of worship, either public or private. His friends often urged him to account for this change in his conduct, at which they expressed the utmost grief and astonishment; and after much importunity, he told them, 'that he had fallen under the sensible displeasure of God, who had caused his rational soul gradually to perish, and left him only an animal life in common with brutes; that it was therefore profane in him to pray, and incongruous to be present at the prayers of others.

In this opinion, however absurd, he was inflexible, at a time when all the powers of his mind subsisted in their full vigour, when his conceptions were clear, and his reasoning strong.

Being once importuned to say grace at the table of a friend, he excused himself many times; but the request being still repeated, and the company kept standing, he discovered evident tokens of distress, and, after some irresolute gestures, and hesitation, expressed with great fervor this ejaculation: 'Most merciful and Almighty God, let thy spirit, which moved upon the face of the waters when there was no light, descend upon me; that from this darkness there may rise up a man to praise thee.'

But the most astonishing proof of his intellectual excellency and defect is, A Defence of the Religion of Nature and the Christian Revelation, in answer to Tindal's Christianity as old as the Creation, and his Dedication of it to the late Queen. The book is universally allowed to be the best which that controversy produced, and the dedication is as follows:

"Madam,

"Of all the extraordinary things that have been rendered to your royal hands since your first happy arrival in Britain, it may be boldly said, what now bespeaks your Majesty's acceptance is the chief.

"Not in itself indeed; it is a trifle unworthy your exalted rank, and what will hardly prove an entertaining amusement to one of your Majesty's deep penetration, exact judgment, and fine taste.

"But on account of the author, who is the first being of the kind, and yet without a name.

"He was once a man; and of some little name; but of no worth; as his present unparalled case makes but too manifest; for by the immediate hand of an avenging God, his very thinking substance has for more than seventeen years been continually wasting away, till it is wholly perished out of him, if it be not utterly come to nothing. None, no not the least remembrance of its very ruins remains, not the shadow of an idea is left, nor any sense that, so much as one single one, perfect or imperfect, whole or diminished, ever did appear to a mind within him, or was perceived by it.

"Such a present from such a thing, however worthless in itself, may not be wholly unacceptable to your Majesty, the author being such as history cannot parallel; and if the fact, which is real, and no fiction, or wrong conceit, obtains credit, it must be recorded as the most memorable, and indeed astonishing event in the reign of George the Second, that a tract composed by such a thing was presented to the illustrious Caroline; his royal consort needs not be added; fame, if I am not misinformed, will tell that with pleasure to succeeding times.

"He has been informed that your Majesty's piety is as genuine and eminent, as your excellent qualities are great and conspicuous. This can, indeed, be truly known to the great Searcher of hearts only: He alone, who can look into them, can discern if they are sincere, and the main intention corresponds with the appearance; and your Majesty cannot take it amiss, if such an author hints, that His secret approbation is of infinitely greater value than the commendation of men, who may be easily mistaken, and are too apt to flatter their superiors.

"But if he has been told the truth, such a case as his will certainly strike your Majesty with astonishment, and may raise that commiseration in your royal breast which he has in vain endeavored to excite in those of his friends; who by the most unreasonable, and ill-founded conceit in the world, have imagined that a thinking being could, for seven years together, live a stranger to its own powers, exercises, operations, and state, and to what the great God has been doing in it and to it.

"If your Majesty, in your most retired address to the King of kings, should think of so singular a case, you may, perhaps, make it your devout request, that the reign of your beloved sovereign and consort may be renowned to all posterity, by the recovery of a soul now in the utmost ruin, the restoration of one utterly lost at present amongst men.

"And should this case affect your royal breast, you will recommend it to the piety and prayers of all the truly devout, who have the honor to be known to your Majesty: many such, doubtless, there are: though courts are not usually the places where the devout resort, or where devotion reigns. And it is not improbable, that multitudes of the pious throughout the land may take a case to heart, that under your Majesty's patronage comes so recommended.

"Could such a favor as this restoration be obtained from heaven, by the prayers of your Majesty, with what a transport of gratitude would the recovered being throw himself at your Majesty's feet, and adoring the divine power and grace, profess himself,

"Madam,

"Your Majesty's most obliged and dutiful servant."

This dedication, which is no where feeble or absurd, but in the places where the object of his phrensy was immediately before him, his friends found means to suppress; wisely considering, that a book to which it should be prefixed, would certainly be condemned without examination; for few would have required stronger evidence of its inutility, than that the author by his dedication appeared to be mad.

IMPORTANCE OF MANNER IN A PREACHER.

A friend has requested us to insert a part of one of the Numbers of the Old Bachelor; a work published many years since in Baltimore, and attributed to the pen of the late Attorney General of the United States. We are happy to comply with his wish, exercising our editorial privilege of curtailing according to our limits and our judgment.

The importance of manner to a speaker seems to be generally admitted. But very few, of the many who pretend to public speaking, seem to me to have dwelt seriously enough on this subject to form a correct estimate of the vital importance of manner. The vague admission leaves the lips, without any precise and definite idea in the mind; and hence it happens that of the hundreds and thousands of public speakers whom we hear in the United States, there are not ten, perhaps not five, who have bestowed on the acquirement of a proper manner the attention which it deserves; comprehending in the term manner, the just and happy concert of attitude, gesture, countenance, voice, time and enunciation.

* * * * * * * *

I shall be asked whether I propose the manner of the theatre as a model of our public speakers? I answer, not the vicious manner of the theatre—not the overloaded, extravagant, most unnatural gesticulation, which we see practised on the stage. But let it be remembered, that this mode of action is improper and disgusting even on the stage itself. Shakespeare has given the true rule of action, which is universal in its application—"Suit the action to the word, the word to the action; with this special observance, that you overstep not the modesty of nature." Now, is it not obvious that the manner which would be chaste and natural on the stage, would, *in the expression of the same sentiment*, be equally chaste and natural every where? The reason why there is more gesture on the stage, than elsewhere, is because plays consist almost entirely of emotion; in the pulpit, senate and bar, argument does or should preponderate. Now, no man, in his senses, would be so absurd as to apply the gesture which belongs to emotion, to the delivery of an argument; for that would not be to "suit the action to the word, the word to the action"—hence the quantity of action exhibited on the stage will always naturally and properly exceed that which belongs to any other theatre of public speaking. But the subjects sometimes coincide—arguments are found in plays—and the passions often appear, and properly too, in the pulpit, senate and bar—and whereon the subjects do coincide, the manner should be the same.

* * * * * * * *

I will take the liberty to say that the transfer of all that is chaste and natural in the manner of the theatre would give to the pulpit, an ease, a dignity, an animation, and an interest of which, at present, it stands in the most direful need. Who is not disgusted with with the stiffness, the formality, the slow, mechanically measured enunciation, the nasal melody, the affected mouthings, or the coarse rusticity, the ear-crucifying singsong, and the delirious raving and shrieking, which, too often, degrade the pulpit and defeat the very purpose of the institution? Has it never been the misfortune of the reader to observe in what an infinite variety of ways ministers contrive to murder that beautiful and sublime exclamation of the Psalmist—"Holy, holy, holy, Lord God of Sabaoth! Heaven and earth are full of the majesty of thy glory!" One will recite it, in the same time and tone, that he would read an advertisement in a newspaper; another will whine over it, so as to excite just as much interest as a school boy excites in whining over his lesson; another, with a smirk, will yelp over it, "holy—holy—holy"—as if he had just started the game, to the great amusement of his congregation, who feel no other impulse than to cry "hark forward." I have no patience who thus indolently and shamefully neglect the cultivation of a correct manner, and ascend the pulpit only to mar and deform, by their hideous manner, the work of inspiration—How different from all this was the manner of the celebrated *Duchet*, the chaplain of the old Congress! He had studied the language of nature in the cartoons of Raphael, and learned from them that the evangelic character loses nothing of its dignity by the boldest attitude and most impressive cast of features, when they comport with the subject and the occasion. He had read the sacred scriptures, too, with the eye of genius, as well as that of faith; and in the exclamation just referred to, it was impossible for him not to imagine the train of reflection which probably led to it, and the holy yet enraptured manner in which it broke from the inspired poet. To recite this language of the psalmist, correctly, it was necessary to recite it, in the very spirit in which it was first conceived; and in doing so, there was no danger, that a man of taste and judgment would over-step the modesty of nature. There are probably some yet alive, beside myself, who will remember *Duchet's* mode of reciting it. It was preceded by a pause in which his eyes were raised with fearful awe, as if contemplating those glories of the firmament which David has so sublimely depicted in the 19th pasim—his hands were clasped on the pulpit before him—the admiration depicted on his countenance, gradually swelled with the truth of nature into a bolder expression, as the wonders of the creation seemed to pass in review before him, at the same time his clasped hands were slowly and touchingly removed from the pulpit to his breast—his heart, itself, seemed to expand with the augmenting tide of his sensations—no sound was heard, but that of the throbbing heart, and convulsed breast—the recitation was begun slowly—and in a low and tremulous voice, as if repressed by the awful presence of the Deity, himself, "Holy! Holy! Holy! Lord God of Sabaoth!" then his hands unclasped, his arms a little opened, and raised ——"Heaven!"——then his arms wide extended, his face beaming with a smile of rapturous gratitude and admiration, and his brilliant voice liberated, and swelling to the end of the sentence, in its fullest richest tone—"and earth are full of the majesty of thy glory." There was no one who did not clearly perceive and deeply feel the whole beauty of the apostrophe: there were few who did not involuntarily start from their seats, with sympathetic rapture. Yet among the drones of the present day, this manner would be called theatrical, unworthy of imitation. It is the common policy of dunces to decry that excellence which they cannot reach. But it is not for the mind, however good, to pass sentence on appeals made to the heart. Those are the best judges of Mr. *Duchet's* manner who had the happiness to hear him; and they will support me in the assertion, that his manner, so far from lowering the dignity and solemnity of the service, gave them an hundred fold force and power. I will venture to say that if Mr. *Duchet's* were the manner of the present day, our country would not, in every quarter of it, exhibit that spectacle so painful to the christian's heart, of churches neglected, tumbling in ruins and become almost the exclusive residence of the beasts of the field and birds of the air.—Our regular ministers may roll on, if they please, against the prevalence of fanaticism and superstition. The fault is in themselves. People go to church, not to doze but to worship; and it is not wonderful that they should prefer the man who makes them feel, to him who makes them sleep.

Let it not be understood, that I am vindicating those fops and *petit maitres* whom we sometimes see in the pulpit; whose frivolous gesticulations would disgrace even the theatre itself. No: I speak of that majesty of action by which St. Paul made Felix tremble; and which is in the happiest harmony with the sublime composition of the Bible itself. It is this which I would have our ministers to cultivate; this, by which they might shake the souls of their hearers, instead of standing like automata in the sacred desk, and pouring through lips of wood, the productions, which they do not feel, themselves, and consequently cannot make others feel.

PARTIAL EXERCISE OF THE FACULTIES.

We copy from the Journal of Health a few observations on the "Partial exercise of the Faculties."

The most obvious consequence of associated life, says a recent European writer,* is the subjection of the faculties to partial development, and to a severe unremitting exercise, without sufficient provision for rest and reparation. Great inequality in the distribution of wealth and attainments, and the infinite division of labor, vary the position, and constrain the energies of man in a thousand different ways. These circumstances are the acknowledged source of great good to the mass, by spurring on emulation, and concentrating the talents of men; but they are often noxious to the individual. The great social machine works on, but destroys the springs and hinges upon which it revolves.—The opportunities, and the conveniences, which a crowded city offer to various pursuits and appetites, keep a motley swarm within the circle of its attraction. Here the man of letters and the sensualist, the drudge in the lengthening wilds of a profession, the toil worn mechanic, and the gambler, all find the factitious atmosphere, where they have best their being; and devoting themselves, each, to the god of his idolatry, become victims to the great Saturn, that devours all his children. The path each follows to his presumed exclusive good, is made, for him, the road to destruction.

It is not by occasional excesses, but by continued enervating exhaustion of the nervous power, that the equilibrium of the vital functions is overthrown. After years of unvaried application to the calls of engrossing care, or voluptuous engagements, the whole fleshy fabric is relaxed;—the muscles lose their defined shape and tone—the skin its natural color, and smoothness—the extremities burn or freeze—the head throbs, and the heart flags. Without declared warfare, all the elements of our system rebel, and threaten to set up apoplexy, insanity, or some other appalling form of disease, if attention be not turned to their wholesome government. If by any accidental circumstance, one of these followers of a fixed and engrossing idea be thrown out of his habitual course of action, the elasticity of the complex organism is found to be impaired. The taste for strong excitement is not all at once exchanged for more gentle stimuli—the overstrained faculties heave and swell, like the panting members of the newly reposed Hercules.

We have only to look around us, upon those engaged in the constant pursuit of wealth, or in the society of the dissipated, to see the dull eye and flabby corpulency of lethargic apathy, or the pinched features of fidgetty irritability. The limbs are either shrunk and emaciated, or they are misshaped and bloated. The wealthy glow, and spring, and plumpness of the breathing mass, are insensibly, but gradually extinguished, and undermined. Diseases of the stomach, brain, and heart, and schirrhus induration of other organs, are most common among anxious, care-worn, and intemperate people. Inflammatory complaints spring from sudden shocks and exposures; but chronic debilities grow out of habits of intense mental and bodily application, luxurious indulgence, and the undue provocation of the senses. Thus we find that laboring men, farmers, and savages, suffer from acute diseases; but diseases of the mind, dyspepsy, gout, and painful affections of the nerves, are almost the exclusive tormentors of the learned, pampered, and dissipated classes.

Not the grosser corporeal appetites, alone are indulged to excess with sure peril; the intellectual processes, also, may acquire an undue developement, and "o'er infirm the tenement of clay." The head outruns the natural feelings. In close pursuit of gain, the speculator shipwrecks his honor; and in constructing an exact system, the theorist stifles doubt, the parent of good sense.—Tethered by habit, and kept from soaring beyond professional routine, the reasoning becomes too technical, and loses all power of expansion and current of action. Religion degenerates into crazy metaphysics; morals are made to square with some narrow, fine-drawn system of utility and expediency; and the whole wants the life's blood, that flows from the heart. Calculating, but not appreciating; filled with science, but without judgment, one becomes a mere thinking machine, and forgets to be a man!

* Stewart on Tendency to Disease of Body and Mind, in refined Life. London, 1828.

BOOKS MISSING.

Lowth's Translation of Isaiah; Leland's View of the Deistical Writers, 2 Vols.; Campbell's Dissertations on the Gospels, Vol. 1st; Bowring's Hymns; British Poets, Vol. 3d; Life of Jane Taylor, 2 vols.; Life of Mrs. Graham; Contributions of Q. Q. 2 vols.; Christian Disciple, vol. 1st, in boards; Lock Hospital Collection of Sacred Music.

☞ Any person having in his possession either of these works belonging to the subscriber, is respectfully requested to return the same to him, or leave it at this office. HENRY WARE, jr.

Cambridge, Nov. 6th.

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Dec. 18.

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Medfield, Nov. 1st, 1830.

References.
Rev. Dr. Lowell,
George Brinley, Esq.
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DR. COOKE'S ANSWER TO THE PRINCETON REVIEW. Answer to the Review of an "Essay on the the Invalidity of Presbyterian Ordination. By JOHN ESTEN COOKE, M. D." Just received and for sale by R. P. & C. WILLIAMS, 18 and 20 Cornhill, where may be found a good assortment of Theological Books. Dec. 25.

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